A

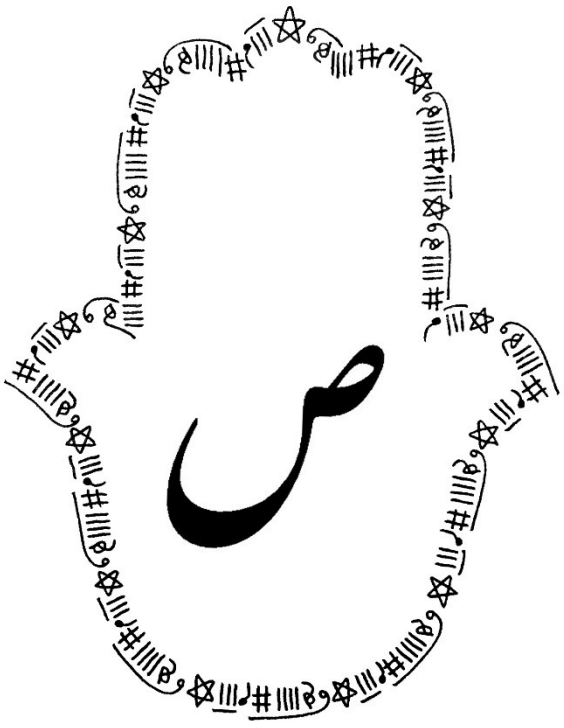
Short Commentary on

Mullā Ṣadrā's

The Simple-Expansive Reality

(*basīṭ al-ḥaqīqa*)

is all things



Wahid Azal

383

In the Name of God the Reality of all there is!

Praise be unto God the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) of all there is, unchanged and unalterable, in the *already-always* Theophanic Self-Disclosure of Its Most Mighty Self-Revelation! It is the First in the origination of the totality of all quiddital existents and It is the Last in their passing away into non-existence! It is the Manifest in the self-entification (*taʿayyun*) of any essence and It is the Hidden in the extremity of its animating interiority, *for all things perish but Its Face* (**Qurʾān 28:88**)! Indeed nothing can be said to even *exist* without there being a vestigial-sign (*āyāh*) of Its Manifestation (*ẓuhūr*) upon it from a firstness before a firstness to it unto a lastness after all lastness to it by a Manifestation Most Hidden in a Concealment Most Manifest; this, because just as each thing is originated and passes away in time in the horizons of appearance, so too is each thing called atemporally from out of the grave of its repose and unto the awakening of the Resurrection of souls within the concealed interiorities in order to bear witness in Affirmation unto the **Tree of Reality** by the pre-eternal summons in that It possesses neither an equal, nor a counterpart, nor a likeness, nor a peer, nor a similitude! Rather, It is and has always been Unique in Its Divine Suzerainty, and It is and has always been granderous in Its Lordly Sovereignty! Nevertheless were it not for the fiat of the Divine Will by **the Most Holy Effusion** (*al-fayḍ al-aqdas*) that all things '*Be*' (*kun*), no single thing would be instantiated by the **Holy Emanation** (*al-fayḍ al-muqaddas*) of the Divine Volition, neither before nor after, for such is how the Hidden Treasure has *already-always* come to be known in all things!

And the Splendor from God's Supreme Theophanic Self-Disclosure be upon all the Chosen Ones, from before and after, in every state; and the Light be upon the

Wahid Azal © 2025

illuminators, from before and after, in every moment; and praise be unto God, the Light of all the worlds!

As for the matter at hand: thus saith the Camphorated Servant of the Truly Real! We have taken note of the fact that some commentators of the **Heart of the Theosophers** (*ṣadr al-mutiʾalhīn*) **Wisdom of the Throne** have misinterpreted or otherwise misrepresented the meaning behind His utterance in the second principle of its **First Place of Illumination**: *All that which is Simple in Its essential Reality is, by virtue of Its Unity, all things!*[1] So here we shall clarify in brevity this statement by delineating its level.

Know, may God deepen your understanding, that the **Most Unitarian** *shaykh* Aḥmad al-Aḥsāʾī (may God elevate His station) erred in His interpretation over this matter and was unjust towards the **Heart of the Theosophers** in His commentary on the **Wisdom of the Throne**, engaging in unnecessary polemic and invective, when the true enemy – those turbaned devils who mislead - were the exoteric juriconsults who likewise victimized Him and unjustly declared Him to be an unbeliever as they had with Mullā Ṣadrā before Him (the Light be upon Him). Indeed, there are more points of agreement than disagreement between these two perspectives. May God reconcile these two elite among the elite in this world and the Hereafter, and for this we are striving!

Now, in the statement that *all that which is Simple in Its essential Reality is, by virtue of Its Unity, all things* refers to the relation of the Truly Real with the world, and not the relation of the Truly Real with Itself, since at the level in which the Truly Real remains the **Hidden Treasure** It is by definition *independent of the worlds* (**Qurʾān 3:97**), and so It is the Reality to none but Itself. Therefore, in this statement Mullā Ṣadrā is not

Wahid Azal © 2025

speaking at the level of the **Essence of the Exclusive Oneness** (*dhāt al-aḥadīya*), what He Himself elsewhere calls the level of the **Being of the Truly Real** (*wujūd al-ḥaqq*) Who is transcendent and beyond all things - and so maintains no intercourse with any creation. Rather He is speaking from the level of the **Absolute Existence** (*wujūd al-muṭlaq*) which is at the level of the **Inclusive Unity** (*wāḥidīya*) wherein all the **Names and Attributes** first arise and which is the *locus* of the **Primal Will**. Thus, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) in truth is that level referring to God as the Primal, Universal Will and so a referent to the two All-Comprehensive Divine names *allāh* and *al-raḥmān* (the Merciful).

Given this, from this vantage point, it can be said that the All-Comprehensive Divine Name *allāh* is Being/Existence (*wujūd*), Who looks upon Its Lord, with the All-Comprehensive Divine Name *al-raḥmān* (the Merciful) being essence (*ʿayn, māhīya*), Who looks upon Itself – or, rather, a womb looking upon the totality of its contents within Itself. Thus the All-Comprehensive Divine Name *allāh* is the Reality of **Absolute Being** (*wujūd al-muṭlaq*) and the All-Comprehensive Divine Name *al-raḥmān* (the Merciful) is the Reality of **Universal Essence** (*māhīya kullīya*), such being the dualitudinal ambiguity which exists in the Nature of the Divine Will which the **Most Unitarian** *shaykh* alludes to in His **Observations of Wisdom**.[2]

Now, the Lord upon which **Absolute Being** looks upon is the **Essence of the Exclusive Oneness**, the **Being of the Truly Real**, that is the Unknowable Ipseity of the Hidden Treasure; this, with the Self that **Universal Essence** looks upon being the individual as well as the universal contents of all things, which is a meaning to *It is with you wherever you are, for God sees all that which you do* (**Qurʾān 57:4**) since God is *closer to* each thing *than its jugular vein* (**Qurʾān 50:16**), *so glory be to the One Who manifested all created things* (*al-ashyāʾ*) *and is their essence*![3] But do not take this as a

Wahid Azal © 2025

duality or an inherent division (*infikāk*), rather see it as an inherent dualitudinal ambiguity (*inshikkāk*), since the Name is the Named such that the All-Comprehensive Divine Name *al-raḥmān* is the All-Comprehensive Divine Name *allāh* which are the singular Reality of the Face of God turned to creation as the **Primal Will**, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*).

And when you have understood what we have said above, you will now understand that the **Heart of the Theosophers** statement in the second proposition of the **First Place of Illumination** in the **Wisdom of the Throne** that *all that which is Simple in Its essential Reality is, by virtue of Its Unity, all things* is not controversial at all and is the utterance of pure Truth and Wisdom! Nor has He specifically glossed the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*) as being equivalent to the station of the **Being of the Truly Real** (*wujūd al-ḥaqq*) and the Hidden Essence. This has been the incorrect assumption made by Mullā Ṣadrā's detractors, but it is not necessarily what He meant by it. If He had meant the **Being of the Truly Real** and equated That with *all things* then why did He qualify the unity (*waḥda*) He speaks of by what is by direct inference equivalent with the unitary inclusiveness (*waḥdānīya*) which is the station of the **Inclusive Unity** (*wāḥidīya*) rather than the **Exclusive Oneness** (*aḥadīya*)? No, my brother, the very phrasing of the **Heart of the Theosophers** directly implies and so thereby establishes the level of Being regarding which He is speaking about; for at This level, as we have said above, is the Reality of all created things in the extremity of their interiorities – their essences and quiddities - without any of the privative negations and imperfections of creation accruing to the Face of God turned to creation, the **Simple-Expansive Reality** (*basīṭ al-ḥaqīqa*). To suggest that even this position is controversial is to then suggest the complete severance of any relation between the Truly Real and Its creation, and this specific position maintains countless

Wahid Azal © 2025

problems associated with it such that it insinuates a vacuum between God and the world, suggesting thereby that God is neither present in this vacuum between Itself and Its creation nor within Its own creation, implying thereby that the scriptures have lied regarding the Divine immanence and that all gnostic wayfarers and realizers throughout the ages who have demonstrated the opposite to be deluded. I take refuge in God from such presumption!

No, my friend, neither be an associationist nor be a nullificationist, put each level in its proper place, and realize that *all that which is Simple in Its essential Reality is, by virtue of Its Unity, all things*, for *all things perish but Its Face* (**Qurʾān 28:88**)!

339

11th of Azal NUR 19

2 February 2025 CE

---

[1] كُلُّ مَا هُوَ البَسِيطُ الحَقِيقَةُ فَهُوَ بِوَحْدَتِهِ كُلَّ الأَشْيَاءِ

See the James Winston Morris *The Wisdom of the Thone: An Introduction to the Philosophy of Mulla Sadra* (Princeton: Princeton University Press, 1981): 98.

[2] https://www.google.com.au/url?sa=t&source=web&rct=j&opi=89978449&url=http://walayah.org/wp-content/uploads/2013/08/Hamid-phd_dissertation-Shaykh_Ahmad.pdf&ved=2ahUKEwis7dqg6qSLAxWqzzgGHYw1HtQQFnoECBYQAQ&usg=AOvVaw2i_VIibGFCWgaQ89EfcbjH (retrieved 2 February 2025).

[3] فَسُبْحَانَ مَنْ أَظْهَرَ الأَشْيَاءَ وَهُوَ عَيْنُهَا

Futūḥāt al-Makkīyyah (Bulāq) II: 459.

Wahid Azal © 2025